



# 矽谷梵音

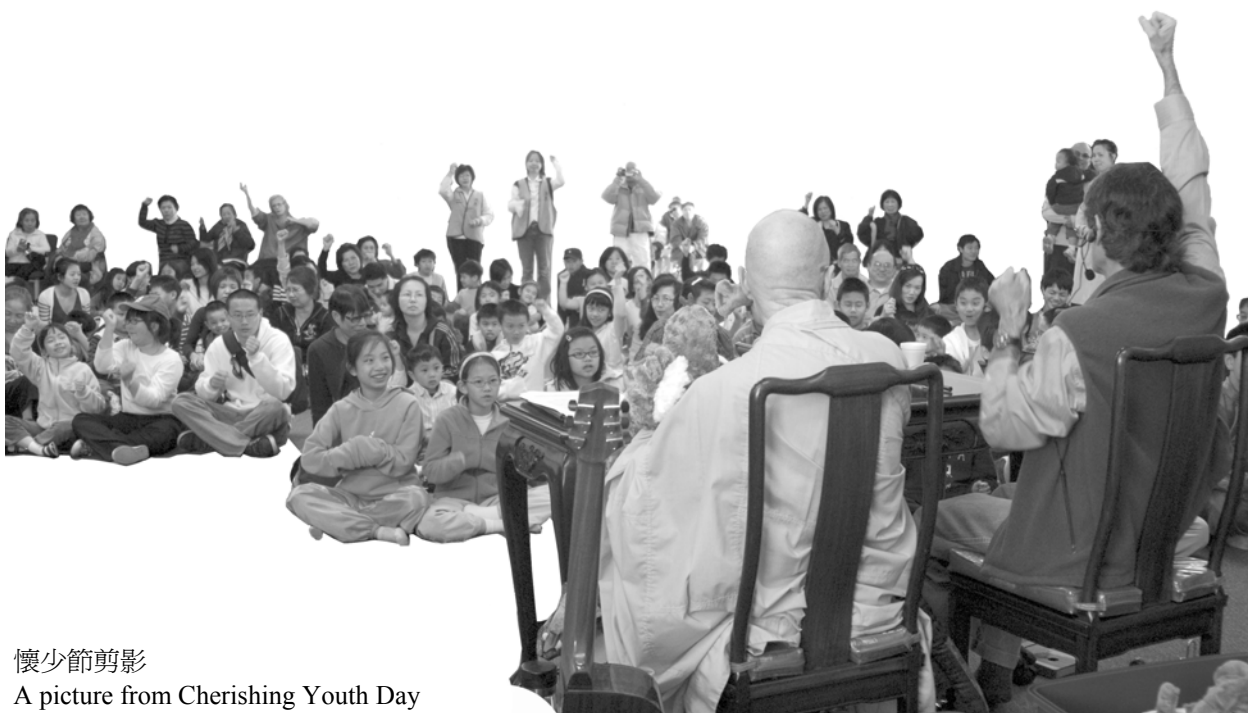
*Pure Sound From Silicon Valley*

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宣公上人說/ The Venerable Master Hua said:

你有信心，  
就能打破一切困難的境界。  
一切唯心造，  
你心裡覺得它困難就困難，

you only need to have faith,  
and then you can break through all difficult states.  
"Everything is made from the mind alone."  
If you think something is difficult, then it will be difficult;  
if you think it is easy, it will be easy.



懷少節剪影

A picture from Cherishing Youth Day

不爭、不貪、不求、不自私、不自利、不妄語。

No fighting, no greed, no seeking, no selfishness, no pursuing personal advantage, and no lying.

# 對教育界之感慨痛心呼籲

## An Anguished Appeal to Educators

◎ 宣公上人 開示

By the Venerable Master Hua

今時很多國家教育落後，斯文掃地。雖然教育界裏仍然有人發奮努力，挽救道德之淪亡，然杯水難救車薪。教育一敗塗地，原因何在？乃因為教育界人士不肯改善，不求進步，眼見學生日趨墮落，殺人、放火、搶劫、販毒，而視若無睹。甚至於居然公開鼓勵學生吸毒、墮胎、性解放、吃避孕丸等。這種卑鄙的行爲，只有令學生意志消沈，違背良知。

雖然還有部分教育家，鞠躬盡瘁，大聲疾呼，企圖挽回頹風，爲青年人奠定良好基礎。然大部分卻昧心厚顏，鼓吹淫猥敗倫傷化之作風，使青年人雄偉堅貞之志願，瑟縮挫損，善根殞滅，還未真正啓發智慧，已學會了顛倒荒唐。

部分教育家，甚至口口聲聲說要改掉人心的教育，彼等乃德中之賊，斯文中的敗類，爲掩護他的醜陋，而極力反對

真正的教育、建設性的教育。他們以盲引盲，誘惑無知，豈不令人更加痛心疾首。

從事教育的人士，應時時刻刻本著大公無私、昂藏磊落之大無畏精神，造就世界未來之主人翁，庶幾無負己任，不愧爲人之師。若是依然故我，邪知邪見，嫉妒障礙，沽名釣譽，抑人揚己，覆蓋虛偽欺騙，那麼教育必然一蹶不振，永不再興。而人類之英才亦將埋沒，國家的前途危矣！殆矣！希望教育家能喚起青年之注意，速謀對策，挽救年輕學子，以免他們誤入歧途，自甘墮落，則社會幸甚！國家幸甚！

Presently, education in many countries has deteriorated, and culture and learning trail in the dust. Although there are still some people in the education profession who try hard to save morality from perishing, a mere cup of water cannot put out a

burning load of firewood. What is the reason for the complete failure of education? Those in the field of education are unwilling to reform, and do not seek to make progress. They watch as students grow more degenerate day by day--murdering, setting fires, robbing, and dealing drugs--and pretend not to notice. They may even openly encourage students to take drugs, get abortions, behave promiscuously, use contraceptives, and so on. That sort of vulgar behavior only causes students to become dissipated in mind and to go against their conscience.

Although there are still some educators who are speaking out and sincerely exhausting their efforts, trying to reform the degenerate trends and to secure a good foundation for young people, the majority shamelessly ignore their consciences and encourage people to act in obscene and disrespectful ways, to violate human obligations, and to injure public morals. As a result, the brave and noble ideals of the students are withered and crushed, and their good roots are harmed and obliterated. Before they have truly activated their wisdom, they have

already learned to be frivolous and wild!

Some educators ceaselessly insist that education in ethics and virtue should be changed; they are nothing but thieves among the virtuous and rascals among the cultured. In order to cover up and protect their shortcomings, they oppose genuine education and educational reform with every means they have. Like the blind leading the blind, they delude the ignorant. Is this not a great cause for anguish and worry?

People devoted to education should constantly base themselves on the spirit of public justice, open-mindedness, and great courage when training the future leaders of the world. Only then will they not fail in their duty and not be ashamed of the job they are doing as teachers. However, if they continue to indulge in deviant knowledge and views, being jealous and obstructive, fishing for praise and reputation, oppressing others and elevating themselves, covering up their faults, and being false and deceitful, then education will plummet, never to rise and prosper again. The great talents of humanity will also be buried, and the nation's future will be in grave danger! I hope that educators will capture the attention of young people and quickly think of a way to save our children from going astray and willingly falling into error. Then hopefully the fate of society and the nation will take a turn for the better.

# 從家庭開始做起

## It All Begins from the Family

◎ 恆雲法師 開示於浴佛節

A Dharma talk given by DM Heng Yun

on Shakyamuni Buddha's birthday

English translation by Lotus Lee / 李海昱

### 浴

佛贊偈提到「我今灌浴諸如來，淨智莊嚴功德聚」，浴佛是浴別人嗎？是佛不乾淨要我們浴嗎？

「諸如來」可以說是一尊佛，也可以說是無量無邊的佛。已成佛的佛，已經清淨無餘了，不需要我們再浴。一切眾生皆有佛性皆可成佛，一切眾生都是未來佛，但是要把自己洗潔乾淨，成佛才有望。洗潔乾淨，不是身體上膚淺的乾淨，身口意都要乾淨；所以藉著浴佛的表法，希望我們身心清淨，逐步邁向佛道。身口意三業清淨，才能

「淨智莊嚴功德聚」，清淨的智慧顯出來，功德才會俱足。這要從那裡開始做起呢，要從我們自己身心做起，我們每個人是一個小世界，每一個小世界清淨，進而外面的大世界才會清淨。

在座很多人是有家庭的，你自己身心清淨，進而也會影響到你的家庭身心清淨。上人曾經說過：世界壞，是從家庭開始壞起；世界好，也是從家庭開始好起。我們每個人是家庭的一份子，所以家庭每一個成員要照顧自己的身心。一個理想的家庭是父慈子孝、夫善妻賢，夫妻之間相敬如賓，

這樣基本上是個好家庭。

在我的出家生涯中，碰到不少家庭背景不一樣的居士，我講一個故事給大家聽：

有位先生是一個大老闆，退休後全心全意認真地學習佛法，他說要把餘生都用來學佛。學了以後，他動了出家的念頭，他太太就說：「如果他要出家修行，那我要在道場旁邊買一棟房子專門照顧他。」怎麼會這麼說呢，我實在想不通。後來聽了他太太的解釋後，才明白是怎麼回事。她說，她和先生結婚四十年左右，這麼多年來，每次她做完飯，累得滿頭大汗，可是先生從來不自己準備碗筷，非得要她把飯盛好，碗筷擺好，他才開始吃。等吃完飯，他也不幫忙收拾、洗碗，全丟給她。她一輩子就這麼照顧他。後來我就跟這位先生講：「你已經學佛了，我們學佛要身體力行，要從根本的生活上開始做起，從今天

起你要自己盛飯、自己洗碗。」後來他太太很高興地說他有進步了，至少現在是自己盛飯、自己洗碗。

還有，有時我看到有的太太傍晚了還不回家，就關心她，叫她快點回去。她說：「沒關係，沒關係，我先生什麼都會做好，所以我不用這麼早回家。」這是另一種家庭。還有一種太太，她來道場，緊張的不得了：

「我先生快回家了，我要趕快回去，不然回去會挨罵！」還有一種先生，他很久都沒來道場了，我就問：

「爲什麼那麼久沒來？」他就說：「唉，我們家那一個不准我來！」所以每個家庭的情況非常不一樣。

比較好的情況是：夫妻願意一起來學習佛法，也會互相幫助、互相成就。我們有道場看到不少這樣彼此互相尊重的夫婦，既然有這種特別好的善緣，就要互相成就、互相幫助。不要到道場是一回事，回家後先生就

拿太太當下女，或太太拿先生當下男，這樣都是不對的。今天浴佛，唱贊「我今灌浴諸如來」，這要清淨我們自己，要從身心做起。如果我們誦了很多經、拜了很多佛，還對太太破口大罵，或對先生破口大罵，或對家人、子女惡言相對；那這個佛法沒有學到心裡頭去，你還要努力。因爲學佛法不是像學知識一樣，學佛要解行並重，知道道理後，要實踐，改變身心，這才有真正的受用；就好像吃飯一樣，自己吃，自己感覺飽。

世界上這麼多的人，其中只有一個人會和你結爲夫婦，可見你們的緣非常深。當然每個人的因緣不一樣，有的夫婦是善緣來的，所以就相處愉快；有的或者過去的因緣不太好，所以今生吵吵鬧鬧。上人有個弟子，其實這位先生對人很好，對子女也很好，但就常跟太太吵架，兩人不合。有一次他的孩子有個境界：覺

得媽媽在過去生是一條狗，爸爸是個人，但是一直打那條狗；就問上人：「我爸媽是不是這樣？」上人點點頭。因為過去的因緣，這輩子兩人就很難融洽，乃至上人要對這位弟子說：「你要對太太好一點。」這是因為有這些不愉快的過去在意識裡，所以一生中婚姻不怎麼幸福。

雖然有些夫妻之間因緣不是很好，可是不是不能改善，所謂「事在人為」，命運不是一定的，是可以改的，但是要努力。中國梁朝有一位誌公和尚，是個聖僧，他知道人的過去未來。有一天，有個太太請求誌公和尚幫忙；她說，她實在非常痛苦，因為先生看到她就不順眼，每次看到她就打，她非常受不了。她就請問誌公和尚怎麼辦？誌公和尚對她說：「妳過去是磨房的主人，你先生是一頭驢子，他在磨房裡拉磨石，你一直打他；所以他這一生來做你先生，

過去你打他多少，這生他就要打妳多少。妳如果想改變命運，我教妳一個方法：因為你先生看到什麼，就拿什麼打妳，妳回去後把家裡都收乾淨，只剩下一束掃把鬚。他看沒有東西可以打妳，就會拿這個打妳。可是，這次他打妳時，妳不能跑、不能反抗，要心甘情願的承受，因為妳要償還過去的債。」她答應了。

回去後，就按照誌公和尚說的而行，很認命的讓她先生打，他先生很奇怪，就問：「我以前打妳，妳都大吼大叫，這次為什麼不反抗？」她就告訴他，誌公和尚所講的過去生的因緣，她的先生一聽，說：「那現在我也不可以再打妳了，不然下輩子換妳再打我。」所以兩個人就合好，不再吵架了。為什麼誌公和尚叫她準備一束掃把鬚？因為掃把鬚是一條一條的，有幾條就算他先生打她幾下，算是償過去的債。

現在，若有人碰到類似的情況，那就常念恭敬觀音菩薩。上人有位女弟子，先生是個打太極拳的，她年紀很大了，先生還常拿她打太極拳，很可憐。她就向上人求救，上人說：「他打妳，妳就念觀音菩薩。」以前上人還沒教她時，每次被先生打，她就反抗；之後每次被打，就念觀音菩薩。念了一陣子，有一天他先生告訴女兒：「我不再打妳媽媽了，打她也沒意思，她都不反抗，只念觀音菩薩。」

我們學佛的人要知因達果，隨緣消舊業；一方面也藉佛菩薩的願力，來幫助我們改善惡緣。今天我們浴佛，希望每一個人從自己做起，改善心地，清淨身心。就像我剛剛所說的，如果有不好的因緣，那雙方之間要努力去改善這個因緣；如果是善因緣，要好好珍惜，彼此要有感恩的心，互相在佛道上邁進。

In the praise for bathing the Buddha, it says “I now bathe all Thus Come Ones, Who are adorned with pure wisdom, who have amassed merit and virtue.” When we bathe the Buddha, are we bathing someone else? Do we need to bathe the Buddha because he is not clean?

“All Thus Come Ones” can mean one Buddha, and it can also mean immeasurable Buddhas. Buddhas are utmost pure and clean, they don’t need us to bathe them. The Buddha said that all living beings have the Buddha nature, and they can all become Buddhas. All living beings are future Buddhas, but in order to become Buddhas we have to make ourselves wholesome first. Cleaning the body is not just cleaning the physical body. The body, mouth, and mind must all be clean. Through the symbolic action of bathing the Buddha, we are simultaneously hoping that our mind and body will become pure, and we will gradually walk towards Buddhahood. It is only when all of the karma of the body, mouth, and mind are pure that we can be “Adorned with pure wisdom and amass merit and virtue”; it is only when your pure wisdom appears that your merit and virtue will be complete. So where should we start? We have to start from ourselves. Every one of us is like a small world, if that little world is clean,

then the big world will become wholesome as well.

Many of you have families. When your own body and mind is unpolluted, you can gradually influence your family members to become the same as you are. The Venerable Master once said: When the world deteriorates, it is because the family is deteriorating; and when the world changes for the better, likewise, it starts from the family. We are all members of families, and every member of a family should take care of his/her own body and mind. A good family is where the husband and wife respect each other; where the parents are compassionate and the children are filial; and where the husband is righteous and kind, and the wife is virtuous and competent.

Through my life as a left-home person, I have met many laypeople with different family backgrounds. Let me tell you a story. There was a man who used to be the boss of a big company. After he retired, he devoted all his time and effort to learning the Buddhadharma. He said that this is what he wanted to do for the rest of his life. Not long after, he started to think about leaving the home life. His wife said, “If he wants to leave the home life, then I will buy a house next to the temple so that I can take care of him.” Why she would say that really puzzled me. I finally

understood after she explained her situation. She said that they had been married for about forty years. And through all these years, her husband never helped to set the table or wash the dishes after meals. She had to do everything for him. He always waited until his wife had set the table and gotten the rice ready, then he would come to the table to eat. And this poor woman had had to do this ever since they were married. Afterwards, I told this man, “Now you are a Buddhist. As Buddhists, we have to practice the Dharma ourselves and in our lives. Starting from today, you should get your own rice and wash your own dirty dishes.” Some time later, his wife happily told me that her husband had improved; now, he would get his own rice and wash his own dishes.

Once I saw a lady stay at the temple until very late, so I told her to hurry up and go home. She said, “It’s all right, my husband takes care of everything at home, so I don’t have to leave so quickly.” This is one kind of family. There is another kind of wife who, whenever she comes to the temple, is always very anxious: “My husband is almost home, I have to hurry back, or else he will yell at me when I get home!” Then there are the husbands. There was a layman who didn’t come to the temple for a long

time. When I saw him again, I asked him, “Why haven’t you come here for so long?” He sighed and said, “That one at home [his wife] wouldn’t let me come!” As you can see, the situation in every household is very different.

A better situation is where both the husband and wife are willing to learn the Buddhadharma together, and they help each other accomplish the way. In the temple, I have seen quite a few couples who respect each other like this. Since you have especially good affinities, you should help each other accomplish Buddhahood. Don’t put up a show in the temple, but then back at home the husband treats the wife like a servant, or vice versa. As we were bathing the Buddha today, we sang the praise “I now bathe all Thus Come Ones”. It actually means that we should purify ourselves beginning from our own mind and body. Even if we have read many sutras and bowed to many Buddhas, but in our daily life, if the husband still yells at the wife all the time, or the other way around; or maybe if we don’t get along with our relatives and children, then we have not truly learned the Buddhadharma. Learning the Buddhadharma is not like learning worldly knowledge. Understanding and practicing are both important; after you understand the principle, you have to actually do it and

change yourself. Only then will you have truly received its benefits. It is like eating; only when you eat will you know the satisfaction of eating.

Among all the people in this world, there is only one person who will become your husband or wife. It is the result of deep affinities. Of course, everyone’s causes and conditions are different. Some couples have good affinities with each other, so they get along very well. But for those who don’t have good affinities in the past, they end up fighting and arguing all the time. The Venerable Master had a disciple who was a very nice person. He got along well with everyone except his wife. The two of them were always arguing. One time his child told the Venerable Master that he had a vision where he saw, in a past life, his mother was a dog, and his father was a human who beat that dog all the time. The child asked, “Is it true that my parents used to be like that?” The Venerable Master nodded his head. From the bad affinities in the past, it was very hard for these two people to get along in their present life. It got so bad that the Venerable Master had to tell this disciple, “Be nicer to your wife.” Somewhere in their consciousnesses they still bore the painful memories of the past, and due to that, their marriage was never happy.

Although some couples

may have bad relationships, it does not mean that it cannot improve. There is a saying, “Things happen because of our effort.” Fate is not absolute. It can be changed, but it needs effort. In ancient China, during the Liang dynasty, there was a famous monk named Dharma Master Zhi Gong who had the ability to see peoples’ past lives. One day, a lady came to ask for his help. She said that her life was full of suffering and pain, because her husband often beat her for no reason. She asked Dharma Master Zhi Gong what she should do. Dharma Master Zhi Gong told her, “In your past life, you were the owner of a mill, and your husband was a donkey. You always hit the donkey whenever he slowed down or stopped while he was pulling the millstone. So in this life, this donkey became your husband, and he will repay you by hitting you as much as you hit him in your past life. If you want to change your predicament, I can teach you a method: since your husband uses whatever is on hand to beat you up, when you get home, tidy up the house and only leave the head of a broom in sight. When he sees that there is nothing else to use, he will use the broom to hit you. When he does so, don’t run or retaliate. Accept it willingly, because you have to pay back your past debts.” She promised that she

would do that.

After this woman went home, she did what Dharma Master Zhi Gong told her to do and willingly allowed her husband to hit her. Her husband thought it strange and asked her, “Back then when I hit you, you would yell and scream, but why is it that today you are not even retaliating?” She then told her husband everything Dharma Master Zhi Gong said. After hearing the story, her husband replied, “From now on I shouldn’t hit you anymore, or else in the next life it’ll be your turn to hit me.” The couple was at peace with each other afterwards. Why did Dharma Master Zhi Gong tell her to prepare a head of a broom? It’s because there are many hairs on the head of a broom, and when her husband used it to hit her, every hair counts as one lash. Therefore, she was able to pay back her debts

very quickly.

Now, if you encounter a similar situation, you should recite Guan Yin Bodhisattva’s name. The Venerable Master had a disciple whose husband knew tai chi. Even when this lady was getting old, he still liked to practice tai chi on her (in other words, he beat her a lot). It was really sad. She went to the Venerable Master for help. The Venerable Master told her, “Whenever he beats you, just recite Guan Yin Bodhisattva’s name.” Previously, whenever her husband hit her, she would retaliate, but after the Venerable Master’s instruction, she would only recite Guan Yin Bodhisattva’s name. After a while, her husband told their daughter, “I’m not going to hit your mom anymore, because she doesn’t even struggle. All she does is recite Guan Yin Bodhisattva.”

As Buddhists, we should

know the logic of cause and condition, and we should act in accord with the situation to eradicate our bad karma. At the same time, we are also relying on the Buddhas’ and Bodhisattvas’ vow power to help us change our affinities. Today we are bathing the Buddha. I hope that everyone can start practicing the Dharma from the self, to change the heart and purify the body and mind. Like I was saying, if you have a bad affinity with your husband or wife, both of you have to work hard to improve the relationship. However, if you have a good affinity with your spouse, then you should cherish it, be thankful, and walk towards Buddhahood together.



## 宣公上人的告誡/A talk given By the Venerable Master Hua

小朋友！現在是你們的黃金時代，也是你們生命中的春天。春天時萬物欣欣向榮，朝氣蓬勃。但是我們要順其自然去生長，合乎生理的程序，不要亂吃亂喝，或亂講話，或者飲酒食毒藥，乃至亂看、亂聽、亂嚐、亂嗅、亂觸、亂想，這樣就會損害你的身體及靈性。

**Children!** Now is the time of prosperity for you: it is the spring of your life. Everything in nature flourishes in the spring, it moves vigorously. But we should allow it to grow naturally, corresponding with the order of physiology. Remember not to randomly eat and drink, nor randomly talk, nor drink alcohol and eat poison. Avoid randomly looking, listening, tasting, smelling, touching, thinking. If you indulge in any of these, you will destroy your body and soul.

# Sketch of Cherishing Youth Day

## 懷少節剪影

© By / Min Chien



↑ 靜坐表演 / The Chan game

On April 18, Gold Sage Monastery celebrated Cherishing Youth Day. I was happy to be a volunteer on this wonderful occasion. This event was also participated by children and parents from Gold Mountain Monastery who had come in a bus. The Monastery had banners, balloons and flags all over the place. Works of the students of the Buddhist classes are exhibited in the corridor; youth spirit is abundant everywhere. For a brief moment, I felt like a little kid.

From past events, I know that all the excitement and running around can be a bit draining. So I purposely came late so that I can stay late to help with the cleanup where I felt more manpower was needed. When I arrived at about 10am, Rev. Sure was singing a song about being a vegetarian.

On that day, for the games event, 11 games were held. Each child was given a

piece of paper with 10 checkboxes. Each game played successfully results in a stamp. After playing all the games, the child can exchange the 10 stamps for a gift. I and Kenny were responsible for Game 9 - Turning The Dharma Wheel. The child spins the wheel and wherever the wheel stops, we asked some questions related to the topic the wheel ends on. One topic is 'Respecting Parents'. Example of questions I would ask were 'How do you make your parents happy?' or "How do you help your parents at home?"

Among the games, the game that caught my attention was the Chan game. This game was slightly different in that prizes were offered when you complete this game. The prizes were leveled based on various time intervals of how long the child sits. I talked to the host, halfway thru the program and

was told at least 7 kids sat for 1 hour to get the top prize. This was pretty impressive even though the children did not sit in full lotus position. Majority of people I know who practice meditation have benefited from it in one way or another.

Another thing I should mention is that the food was awesome. Even though I have come to GSM for a few years, I continue to be amazed at how tasty and healthy vegetarian food can be. The food served on this day was just as fantastic. I remember eating curry, various kinds of desserts, noodles, and some sweet drink.

Cherishing Youth Day is a special day. Aside from having fun, the events and games are planned with a purpose and that purpose is to instill some goodness in the children. Wish the children will treasure this special event.

四月十八日，金聖寺慶祝懷少節。我很高興在這美好的日子能來為大家服務。這個活動是和金山寺合辦，一大早，金山寺的家長和兒童們乘著巴士來參與此盛會。

大門前高掛著慶祝懷少節的橫幅，五彩氣球繽紛無比，長廊上展示著佛學班學生的作品，各個地方皆洋溢著青春氣息；在這一個時刻，我覺得自己又回到了童年。

從過去的經驗中，我知道過於急躁，體力會消耗得快，爲了留下來協助清理善後，同時可以晚些回去，我到達時約上午10時，實法師正用歌聲來教導小朋友們素食的好處。

這一天，在大殿前面的廣場設有11個競技遊戲攤位，每

個參與遊戲的孩子，皆有一張印有 10 個格子的票券，當完成一項遊戲，就可以在上面蓋一個章，集滿十個章就可以銳換禮物；我和肯尼是負責第九項遊戲攤位 一轉法輪。法輪上寫了一些問題，當孩子轉輪，車輪停下來時會指向一個題目，例如：尊重父母，那我們就問孩子：你要如何讓父母高興？“或”你在家是如何幫助你的父母？“

在遊戲項目中最吸引我注意的是一靜坐。當小朋友完成靜坐時，所得的獎勵有些不一樣，根據小朋友打坐時間的長短來決定獎項；當遊戲進行到一半時，我和負責此項目的義工談論，他告訴我，有七位小朋友一個小時才起坐，得到最



各式美食款待小佳賓

高獎勵，這是非常令人感動的，即使孩子們沒有結雙盤坐；我知道大多數人，都能從打坐中得到一些的利益。

另外一件令我感動的是，食物真棒，共有十幾個中西式攤位，義工們盡其所能，發揮所長，讓小朋友及來賓們品嚐到各國美食；儘管我來金聖寺多年，我仍然驚奇地發現，素食不僅健康還可以如此美味；我記得吃到了咖哩，各種甜點，還有炒麵和一些甜飲料。

懷少節是一個很特殊的日子。除了從中可獲得樂趣，也可讓孩子學到東西，所有的遊戲皆是有它的意義，希望能灌輸給孩子良善的訊息，願他們珍惜這一個節日。



許願蓮花池/ Wishing pond

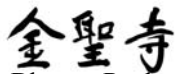


# 金聖寺

## 六月份法會活動表2010年

### GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

六月份活動 Buddhist Events in June , 2010			
5/30 ~ 6/19	華嚴法會 ( 8:30 AM~ afternoon )		
週日 Sunday	6 / 6,13	華嚴法會 Avatamsaka Sutra Recitation ( 8:15 AM開始) 法師開示 Dharma Talk( 9:00 AM ~ 11:00 AM )	
	6 / 27	念佛共修法會 ( 8:15 AM ~ 4:00 PM ) Dharma Assembly of Buddha Recitation	
週六	6 / 19	宣公上人涅槃十五週年紀念法會 ( 7:00 AM ~ afternoon ) 15th Anniversary of Venerable Master Hua's Entering Nirvana	
每日 1 pm (法會期間除外)		大悲懺法會 Great Compassion Repentance	
<b>宣公上人涅槃十五週年紀念法會</b> 15th Anniversry of Venerable Master Hua's Entering Nirvana 金聖寺將安排巴士前往聖城參加法會，請於 6 月 17 日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before June 17.			6/20 週日 萬佛聖城 (CTTB)
七月份活動 Buddhist Events in July, 2010		日期 Date	地 點
長青學佛班 Elders' Dharma Study Group		7/3 週六 2:30AM~ 4:30PM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation		7/4 週日 8:15AM~ 4:00PM	
一日禪 One Day Meditation		7/10 週六 8:00AM~ 3:45PM	
慶祝觀世音菩薩成道法會 Celebration of Gwan Yin Bodhisattva's Enlightenment		7/30 週五 8:30AM~ 10:20AM	
大悲懺法會 Great Compassion Repentance		每日 ( Everyday ) 1 pm	
<b>慶祝觀世音菩薩成道法會</b> Celebration of Gwan Yin Bodhisattva's Enlightenment 金聖寺將安排巴士前往聖城參加法會，請於 7 月 22 日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before July 22.			7/25 週日 萬佛聖城 (CTTB)



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Gold Sage Monastery  
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## 華嚴法會

### The Flower Adornment Assembly

5月30日至6月19日舉行華嚴法會，禮誦華嚴經，早上8時15分起。

邀請您一起來共襄盛舉。

The Flower Adornment Sutra will be reverently recited at Gold Sage Monastery starting from May 30 ~ June 19, 2010. 8:15 am. You are cordially invited.

## 宣公上人涅槃十五週年紀念法會

### The Assembly in memory of The 15<sup>th</sup> Anniversary of Venerable Master Hua's Entering Nirvana

#### 朝山、普佛、傳供、禮懺

紀念宣公上人涅槃十五週年，金聖寺將於6月19日(星期六)，  
早上七時開始舉行追思儀式。歡迎踴躍參加！

#### **The Bowing Pilgrimage , Passing offering , The Flower Adornment Repentance**

GSM will be hold ceremony on June 19 (Saturday) 7 am, the 15<sup>th</sup> Anniversary of  
Venerable Master Hua's Entering Nirvana. You are cordially invited.